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of charms used are discussed in the chapter on Magic and Witchcraft.

PUBERTY. From the above mentioned ceremonies until the Kol child reaches puberty, there is little of importance to note. When the first milk tooth falls out the child is told to take it outside near the house, to shut his eyes and to throw it on the roof, never looking to see where it has gone. This will aid in the coming in of the new tooth.

The girl is tattooed when between the ages of ten and twelve and just before her marriage may be given further tattooing. In the Kaimur hills it was said that a woman must be tattooed, for without it Bhagawan would not know how to grasp her and take her spirit on its way to the heavens. No ceremonies occur at the time of tattooing, and apart from saying that it is the custom Kols could give us almost no information on the matter. The designs are usually similar to those of their Hindu neighbours and the actual tattooing is done by the same man who does it for other castes. See the description on pages 28-31.

No particular rites are observed in connection with the girl's first menstruation. At such a time she is asked to stay in the house and if there is a second room into which she can go she retires there. She is not put out into a menstruation hut as is common among some Munda tribes. During the four to six days that the menses last she is considered unclean and should not cook, bring water for the family, nor touch men's clothes. When the menses have ceased she has to go to the village shrine and offer a cocoanut.

Nowhere among the Kols were we able to find any definite trace of puberty rites which are common elsewhere. We were told that a boy of the Kol tribe could only be considered a Kol when he reached the age of twelve to thirteen. In the full sense he becomes of age when he is sixteen. A girl is considered to be of age when she goes to live for good in the house of her husband. No traces were discovered of any ordeal that either sex had to undergo; no scars are made on the body nor were any hair tying ceremonies observed among the groups studied.

Bachelors' Quarters. No trace was found of bachelors' quarters nor of segregated dormitories for boys and girls, which are well-known among the Mundas and allied tribes of Chota Nagpur. The Gonds of Bastar and elsewhere also have them. They have been considered as a place for sex instruction but the system has been widely criticised by the more advanced Mundas and is being abandoned in many places. Other writers have attributed no social or religious importance to these quarters. One writes: "The thing is that the poor people in a village cannot afford to build big houses for themselves containing